

## Contributions

### HOW TO ACCOMPLISH MORE EFFECTUAL RESULTS

Z. T. LIVENGOOD

The editor has requested me to write for the EVANGELIST. This is not the first time he has done so. I imagine he has been doing as much to quite a number of other brethren and sisters, who have been as slack as myself. I write this short article to stimulate myself and others to a more faithful performance of our sacred duties. I want this production read, and therefore will see to it that I do not weary you.

Brother Gillin's caustic and timely word to ministers, a short time ago, pricked my conscience, and was helpful to me. As a church we have been doing something commendable all along the line, but to fail to make advances is but to die. Everywhere in God's word do we find this to be true. We are to "go on unto perfection," and constantly add to our faith some of the Christain elements that make us men in Christ Jesus and not remain babes.

Present successes and victories will not suffice for the future. Then how shall the minister be more efficient? How shall he have more power? *Power with God.*

Brother Pastor, have you been praying over this matter? Have you been reading and meditating over the divine Book upon how to obtain power from God in your work as the servant of God? Do you fully realize that you are the Lord's servant? This we must fully understand, that we are God's servants, not man's, not self. As I view our ministry and our laity and the ministry and laity of other denominations, I find a lack of full and complete consecration to the Lord's work. Our ability to write, to talk, to sing, to work has not been as fully and unselfishly given to God as it might be hoped and as Jesus wants us to do.

How can one become more effectual then? I answer, *by a full and complete surrender and consecration of all that we have to our Lord.* Brother, the church needs consecration more than she needs members or money. Give is godly consecration and we will have more members and more money.

We may have too many members like Gideon had too many soldiers, when the Lord cut him down from 32000 to 300. God can use successfully *only consecrated* can do more work for God than fifty half-hearted and distant followers of the Lord Jesus.

One great hindrance to this condition is our selfishness. We preach for self. We sing for self, and work in the Lord's vineyard generally for self.

The Lord told Paul, through Ananias

"that he would show him how great things he must suffer for my name sake." We are willing to work for God providing there is not much suffering connected with our labors, and a great deal of pleasure and a "soft job" generally then is *when and where* we seem to be called of the Lord.

The Lord told the widow woman at Zarephath to make bread for Elijah the man of God, out of the last meal and oil she had and give it to him. Then should she have plenty, and she did and the Lord's promise was true, as it always is. Consecrated power for God is always used.

And it is by the *using*, for God's glory of what we have that gives us more.

God gives more to the servant who has, who had traded. We need *consecration*. We need *concentration*.

Paul was a man of one idea. "This one thing I do," Jesus first, last and all the time. Nothing but Jesus.

Let us have a more definite object in view when we work for God. Let us make a fuller and more complete preparation for our work. Let us give all for the "one thing," serving God. Let us give ourselves wholly unto God that he may be able to use us to his glory.

Remember brother, God is looking about for the right kind of material, more than for so much common material. Any one may become this extra material and thereby become an instrument in God's hands for mighty work, for good.

### A PREACHER'S EARLY EXPERIENCE.

C. H. WETHERBE

The first few years of a preacher's ministry are, in many cases, of great value to him as an experimental basis for future years of useful service. If some preachers, whose first pastorate was in a city, has taken a small country church as a first field of labor it would have been far better for them and for the cause. It may be quite flattering to a young man to have his first pastorate in a city and be the pastor of a large, wealthy church, but, as a rule, it is detrimental to the young man. Rev. F. D. Power, of Washington, D. C., gives the following bit of experience: "After my graduation at Bethany, in 1871, I began work in eastern Virginia, I was offered \$1,200 to take charge of a city church. I was poor, much in debt, without books, but I refused the tempting offer and accepted \$500 to preach for three churches in the country. I never regretted my choice. I would not exchange the experience for any sum of sound money, or unlimited coinage at 16 to 1. I would say to every young preacher, "Go thou and do likewise." Three years later I married. I borrowed the money which I paid the preacher—and I paid him well—and went in debt for the

wedding suit. I never regretted that either, and I would say again to every young preacher, "Go thou and do likewise."

This is orthodox advice, although many will dispute the orthodoxy of that part which pertains to running in debt for the wedding expenses, yet I contend that a good wife is a good investment for a young minister, even if he have to run in debt for her, because she will help him to soon clear of such an incumbrance, and, besides, she can and will render him such aid as is of far greater value than a comparatively small sum of money. Of course it makes a vast difference whether the wife be a good, economical manager of household affairs or is a very poor and wasteful one. And as to the experience which the young preacher gets on a small country field, it is just what he needs as a preparation for better work later on.

### THE KISS AND THE COVERING

J. W. BEER

In the EVANGELIST No. 23, page 13, in an interesting communication, our dear brother, elder D. C. Moomaw states a few things which are hard to be understood, and which call for explanation and evidence.

In his "statement of the difference between the G, B's. and the Brethren," he brings in "the kiss" and "a covering for prayer." Of the former he says: "We require the kiss only at the feet-washing service observing it thus as a strictly religious ceremony. They reduce it to a social service by observing it on all occasions."

According to this statement it is to be understood that "we," the Brethren, do not require the observance of the kiss,—"an holy kiss." (Rom. 16: 16; I Cor. 16: 20; II Cor. 13: 12; I Thess. 5: 26.)—which the apostle Peter calls "a kiss of charity," (I Pet. 5: 14.) "only at the feet-washing service." Several questions naturally arise among which are these:—

1. Where, in all the places in which "the kiss of charity" or "holy kiss" is mentioned in the one book is it connected with the feet-washing service?

2. Admitting that it is proper to observe the kiss in connection with the "feet-washing service," where is it said, in or "between the lines," that it should not or need not be observed at any other time?

3. If I were to meet Brother Moomaw at any point on God's footstool, what scripture would prohibit our greeting each other with "the kiss of charity?"

4. If the one book does not limit or confine us in this way, what authority or right has any one to say, "We require the kiss only at the feet-washing service?"

I must confess that while I have been